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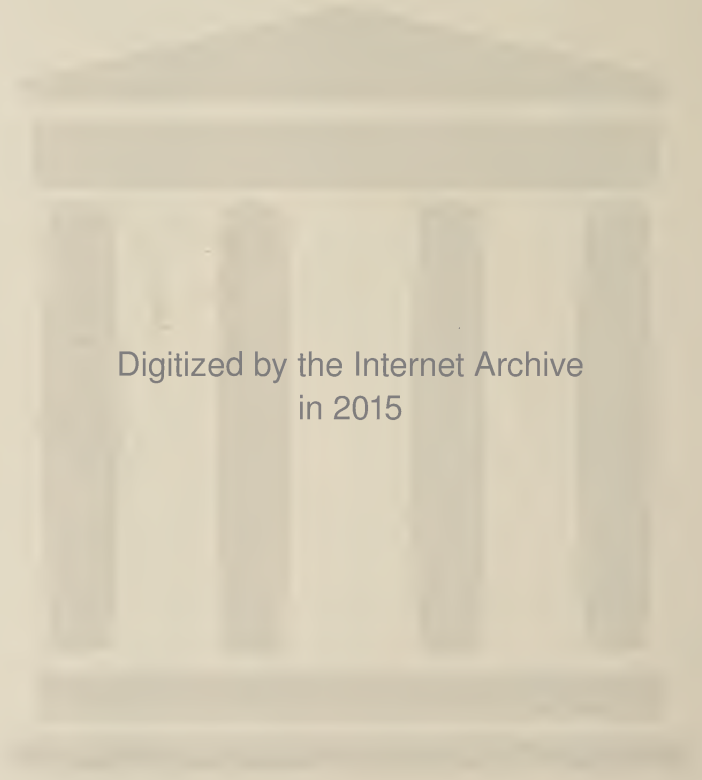

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THE

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PRAYER FOR THE SPREAD OF THE GOSPEL.*

FINALLY, BRETHREN, PRAY FOR US, THAT THE WORD OF THE LORD MAY HAVE FREE COURSE, AND BE GLORIFIED EVEN AS IT IS WITH YOU.—2 Thess., 3: 1.

In all the recorded requests of the apostle Paul for a remembrance in the prayers of his Christian brethren, there is a *secondary*, and there is a *primary* emphasis of thought and desire. The secondary and slighter stress falls on *himself* as a subject of petition,—that he may enjoy the protection of Divine Providence and the consolations of the Holy Spirit,—that he "may be delivered from unreasonable and wicked men,"—that with all the saints of God he "may be refreshed." But here the mind of the apostle never pauses more than for a moment, while preparing itself to spring to a higher theme, and there plant itself with a firmer step. The primary and chief stress of all the apostle's requests has respect to *the success of the gospel* in his hands—the furtherance of Christianity in those parts where it had been already introduced, and its introduction into new and remoter regions. And in accordance with this view of the emphasis of thought in the text, we read,—"Brethren, pray *for us*—that *the word of the Lord may have free course, and be glorified.*"

In this, and in other requests of Paul for an interest in the intercessions of his fellow-Christians, and doubtless also in his own prayers for himself, the objective predominated always over the subjective. Paul simply as Paul, in his individual experiences of joy or trial, in his depressions or ecstasies of feeling, was nothing; but Paul as the servant of Christ, Paul as the missionary of the church, Paul as a debtor, for Jesus' sake, to the Gentile world, was worthy of frequent and earnest remembrance in the supplications of the faithful.

This feature in the solicitations of the great apostle for a place—a large place—in the prayers of the churches, this comparative self-oblivion by reason of his intentness on the objects embraced in the great commission, was so uniform as to be mark-

* A discourse preached before the American Baptist Missionary Union, at Pittsburgh, May 20, 18[illegible] Rev. V. R. HOTCHKISS, and published by request of that body.

worthy. It exhibits him in fine contrast with those many Christians—anchorets in spirit—whose thoughts, and solicitudes, and requests concern, chiefly, their own comforts and enjoyments in religion; and whose highest life consists, not in the robust moral health and the vigorous piety which reward efforts, sanctified by the spirit of true devotion, to better the condition and to brighten the prospects of men by bringing them into subjection to the gospel; but in the mere epicureanism of mute religious meditations and moody religious sentimentalisms.

Not thus was it with Paul. He wished, doubtless, to "finish his course *with joy*," wished to walk in the comforts of the Christian life, and this was, we may well suppose, included in his requests for prayer in his own behalf. But more earnestly did he wish to "fulfil the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God." He was conscious, doubtless, of a desire to realize in his own soul all those gracious experiences on which Christians, generally and properly, set a high estimate; but he was more thoroughly conscious of a wish "to open the eyes of the Gentiles, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive the forgiveness of sins, and inheritance amongst them which are sanctified by faith in Christ." And, in fact, this higher class of wishes, on which rested the stress of all his requests, secured the realization, in largest measure, of the subordinate class. Voluntarily losing his life in obedience to the divine precept, according to the divine promise he found it. The effort, prompted by right motives and guided by right principles, to make known to others, even to as many as possible, the reconciling grace of God expressed in the gospel of his Son, served to awaken within his own soul, varied, exquisite, and richly compensating experiences of the religious life. As the axle is heated in the nave of the swiftly revolving wheel, so was the mind of Paul kept in a glow of joyful religious emotions, by the very intenseness and continuity of his labors in the outward world of evangelism.

Still it is true that the overmastering desire of the Apostle was to give the widest currency to the gospel; and this desire gave coloring and emphasis to all his requests, and to his utterances generally, as we find them in his epistles to the churches. In those utterances, himself and his fellow-disciples are only steps by which his soul mounted to its habitual and absorbing theme of thought and purpose. In his range of contemplations, Christians and their comforts held a place subordinate to that occupied by the world and its wants. And there is scarce a page or paragraph of the Pauline epistles to which this *master*-sentiment of the writer's mind has not given a tinge; so that our text, in checking, somewhat abruptly, the natural course of thought after the use of the personal pronoun, in giving an unexpected turn to the second member of the sentence, in carrying the emphasis of request from himself and his fellow-laborers to the great work in which they were engaged, is not a solitary and singular passage, but is one of a rich cluster of kindred texts from this writer.

Does the apostle, for instance, call upon the Christian brotherhood at Rome to "strive together with him in his prayers to God for himself?" It is "that he may come to them in the fulness of the blessing of the gospel of Christ," that he may discharge his debt of evangelical obligation to the millions of that great city, and that afterwards, by the good offices of the Roman Christians, he may be brought on his way towards Spain, whither he purposed to journey in his mission-labors. Does he, in a letter brought from Rome by the hand of Tychicus, exhort the church at Ephesus to pray for him? The chief emphasis of his request is, "that utterance may be given unto him, that he may open his mouth boldly, to make known the mystery of the gospel," even at the very seat of paganism, and in the very palace of the Cæsars. To the church in Colosse he writes with the same discrimination, "Continue in prayer, and watch in the same with thanksgiving, withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of

Christ, for which I am also in bonds, that I may make it manifest as I ought to speak."

Thus, in all his requests for the prayers of the churches, the stress of emphasis follows his own thoughts, and falls on his mission-fields and his mission-labors. And so, when from the city of Corinth, where he was laboring to plant the gospel after his conflict with the Epicureans and Stoics of Athens on the great themes of Christianity, the apostle sent forth this, his second letter, to the Thessalonian disciples, he employed the language which we have chosen for our text,—"Finally, brethren, pray *for us*—that *the word of the Lord may have free course*, and be glorified, even as it is with you."

At the time when Paul wrote this letter, Corinth was thoroughly cankered with the corruptions of heathenism. Throughout this emporium of commerce between the eastern and western parts of the Roman Empire, this mart of Asiatic and European trade, there was an overgrowth of moral evils. At the Isthmian games the youths of Corinth were familiarized with brutalizing scenes, in the combats of men and beasts; in the temple of Aphrodite her daughters were encouraged in wantonness, by the rites of a religion systematically and shamelessly licentious. Withal, there was considerable of literary culture and of intellectual activity, but under the control of a merely speculative philosophy, calculated to foster that pride of wisdom "which puffeth up."

Amid influences and elements like these, Paul had undertaken to establish the gospel,—a gospel requiring, as the tokens of its saving effects, and securing, as its sanctified fruits, along with many other qualities, those two in which Corinth was particularly deficient—humility and chastity,—and which, therefore, would have to contend with a haughtiness and a dissoluteness that had twined, as an ivy, the whole social and political and religious life of the people. And in view of the result of his recent discussion with the philosophers of a neighboring city, a discussion which, though conducted on his part with characteristic and consummate ability, was followed by comparatively meagre success, Paul realized the insufficiency of human reasoning and eloquence, either to conciliate the understanding or to gain the heart's consent to the humbling and saving truths of Christianity. With, therefore, an unshaken confidence in the omnipotence of the gospel, in the hand of the Holy Spirit, both to humble the pride of the Corinthian intellect and to check the corruption of Corinthian morals, Paul had yet no confidence in any "excellency of speech," merely as such, to regenerate and purify, and adorn with moral beauty that Gentile city. And so he commenced his apostolic labors there "in weakness, and in fear, and in much trembling," determined not to know any thing amongst them as a means of removing from the city its moral contaminations, save the preaching of Jesus Christ and him crucified, and relying for success wholly upon "the demonstration of the Spirit." And that this demonstration—this powerful manifestation—might be made in connection with the preaching of Christ, Paul craved *a special* remembrance in the prayers of his distant Thessalonian brethren.

It was, my hearers, *as a Christian missionary* that Paul solicited the prayers of the church at Thessalonica; it was *for the work of Christian missions*. And do not all the *substantial* facts connected with the effort to plant the gospel in ancient Corinth hold good of the efforts of our present missionary staff to propagate the gospel in foreign lands? Has heathenism, since then, lost any of its grossness, its impurity, its crushing and debasing power? Has it anywhere given proof of any recuperative properties, of any tendencies to moral improvement and self-renovation? Is it not yet as degrading to man, as offensive to God, in Hindostan, in India, in the South Sea or the Sandwich Islands, as it was eighteen hundred years ago in Asia Minor, in Macedonia, in Greece? Does not the first chapter of the letter to the Romans still present a full-length and life-like portrait of heathen communities? What

single feature in that picture of abominations could be justly excepted to as a caricature of such communities?

Now, were Paul himself living and laboring, just at the present time, at one of our mission-stations, were he toiling in the sun and sands of Africa, or among the jungles of Burmah, or upon the great plain of China, or on the elevated steppes of Tartary and Thibet, or in one of the numerous Polynesian groups; would he not send forth to the churches of America his letters, and, with a few strokes of his pen giving us a graphic sketch of the moral condition and religious wants of the people amongst whom he might be laboring to introduce the gospel, ask us to pray for him and for them? Doubtless he would make other demands. He would ask the churches for *men*; he would ask them for *money*. He would call for their sons and their substance, without stint or stay, according to the exigencies of his mission work. But, as the main-spring of all, as the uplifting and onward-moving spirit "in the wheels" of all their mission-measures, he would *most* earnestly implore *the prayers* of the American Zion. And as Paul *would do*, so precisely are our missionaries *actually doing*. In tones of deepest earnestness, and strongest importunity, and with unceasing iteration, they are saying to the churches from which they have been sent forth, "Brethren, pray for us, that the word of the Lord may have free course amongst these pagan delusions, and may be glorified in the salvation of these idolatrous millions?" Thus are they crying unto us from all those dark, dungeon-depths into which, at our instance, they have voluntarily gone down, to proclaim pardon and liberty to spirits there imprisoned and loaded with the rusty and ponderous chains of ancient and false religions.

In the light of these statements and facts I ask, Are our intercessions for foreign missions and for a fallen world what, or anything like what they ought to be? When in the closet or at the family altar we draw nigh to God with our requests, do we *always* remember *this* object with that strength of faith and that fervency of spirit which are demanded by the magnitude, and the grandeur, and the glory of the work, and which are encouraged by the greatness of the promises? And, with special emphasis I ask, Are *the churches* of our land, *as* churches, availing themselves of all the incentives and encouragements from the word of God to *united* and *concerted* prayer, "*striving together*" before the throne of grace for the gospel's success and enlargement? O! for the revival in the churches as the great *desideratum*, of that spirit of travailing prayer which in the year 1792 *gave birth* to the enterprise of modern missions to the *whole* heathen world.

Bear with us still while by four considerations we endeavor to illustrate and enforce *the necessity of a deeper and more general spirit and exercise of* PRAYER *for the spread of the gospel throughout the world.*

I. Prayer sustains a relation of *antecedence* to the accomplishment of the divine purposes of mercy in behalf of mankind,—and that, because such is the appointment of God. And in harmony with this appointment the Author of all things has so arranged the course of nature and of providence, that, without any disturbance of the laws of either, prayer may be heard in heaven and answered on earth.

It must be so, or else the many bible-injunctions of prayer are calculated to awaken delusive expectations in the minds of plain and unlettered Christians,—in fact, in the minds of Christians generally; for those injunctions are based not wholly or chiefly on the moral uses of prayer in its influence upon the heart of the suppliant, but on the ground that *it will be heard and answered*. It must be so, or else much of Christian experience, including that of the most pious and enlightened disciples, is an illusion, for they pray not only for the moral discipline of the exercise, but in the hope and confident belief of obtaining the blessings sought in answer of prayer. It must be so, or else the history of the people of God is an insoluble enigma, for that entire history is, apparently, an exposition of the doctrine that the prayers of

the redeemed stand in an antecedent relation to the accomplishment of the divine purposes of grace to man. "God remembered his covenant with Abraham, and Isaac, and Jacob, *when* the children of Israel in the land of Egypt sighed by reason of their bondage, and cried, and their cry came up unto God." And say, if you can, when or where Jehovah Jesus has wrought deliverance for Zion, or has bestowed blessings on her labors, except as prayer, humble, earnest, and united, has ascended to the throne of grace. And say, also, where such prayer has been offered with steadfast importunity without answers of good. The great awakening in the days of Edwards and Whitefield, the great Reformation in the days of Luther, and numberless other deliverances and enlargements in the history of the church, illustrate the connection between believing prayer and the manifestations of saving grace, and shed the light of evidence and assurance on the declaration, "I will yet for this be *inquired of* by the house of Israel to do it for them. I will increase them with men like a flock." As we have seen the showers of rain, after a long period of drought, follow the course of a winding stream, guided by some law of attraction, so may we trace the divine visitations in the outpourings of gracious influences, not only in the fertilized and verdant belts which they have left behind, but also in the history and record of the prayers whereby they were attracted and guided.

Of the many scriptures in which, upon the basis of the atonement, the gathering of all men to the throne of the divine authority and grace in homage and obedience, is predicated in connection with believing prayer as the antecedent, we quote only the second verse of the sixty-fifth Psalm, in Dr. Alexander's version: "Hearer of prayer, up to Thee shall all flesh come." Up to God shall the whole human family be ultimately lifted, and it shall be by the force of that prayer that pleads in their behalf the provisions of redemption, and the promise of the regenerating Spirit. And the encouragement of such prayer, in its most comprehensive and urgent expression, may be thus stated: In most of the prayers which we offer, we cannot be certain that they are altogether agreeable to the will of God; cannot be sure that we may not have offered some petition under the prompting of pride, or selfishness, or sinful timidity; cannot know how much of mere earthliness has mingled with and adulterated the exercise; and hence, at the close of our most urgent entreaties we are constrained to add, in all humility, "Nevertheless, not as I will, but as thou wilt." And how large a subtraction from the whole sum of things asked for, that supplementary and exceptive expression may make, who can say? But when we pray that unto Him who was "lifted up from the earth" as the sacrifice and Saviour of the world, the whole family of man may be ultimately drawn in devotion and obedience, we have no such exceptive and abating clause to annex. We leave the petition in all its fulness of import and in all its strength of utterance before the mercy-seat, assured that we have prayed in harmony with positive precepts and promises, and that the answer to our pleadings, even to their utmost extent, is sure.

II. Entering now somewhat into detail, let us examine the relation which the prayers of the church sustain to the furnishing of missionary fields with *men*. How shall these men, the complement of foreign laborers, preachers, printers, teachers, colporteurs, be secured in *adequate supplies* for the multiplying mission fields of our earth? That they are numbered and are not wanting amongst the people of the Lord, who can doubt? The church of the first centuries furnished *a ministry for the world*, from the pillars of Hercules to the farthest India, and from Gaul to the deserts of Africa. Can we call in question the ability of the church of the present century, with its *far more numerous membership*, to do the same? Without hesitation or reserve we affirm our belief, that there are at this moment in the keeping and trust of the church, sons and daughters who might be well spared, in numbers sufficient to occupy and cultivate every open field of evangelical labor throughout

the world. How shall these children of the church be enlisted in the service of Christian mssions?

Not, I answer, by means of any human expedients or appliances whatever, but by implicit and universal compliance on the part of the church with the instructions of omniscient wisdom. And those instructions, so far as they are related to the subject under discussion, may be found in the 9th chapter of Matthew's gospel, and again in the 10th of Luke's. As the prospect of the spread of the gospel amongst all nations, after he should have prepared the way for it in his own sufferings, lay delightfully and glowingly before the mind of Jesus at Capernaum, he delivered, first to the twelve and afterwards to the seventy, this solemn message: "The harvest truly is great, but the laborers are few; *Pray ye therefore* the Lord of the harvest that he would send forth laborers into his harvest." It is, I think, a sober and legitimate view of these instructions that they are, and were intended to be, applicable not only to the twelve and the seventy, but to all who worthily bear the Christian name; and therefore that the prayer of the church, directed specially to this object, and offered with united desire, with importunity and with strong faith, is an indispensable means in that economy of grace whereby the promised ministry of reconciliation is to be separated from the body of believers, as Paul and Barnabas were separated from the supplicating church at Antioch, and sent forth to publish in all lands and amongst all people the gospel of the kingdom.

And here let me ask these representatives of the churches, if prayer for the increase of laborers in the moral vineyard of our God has not lost its *due* place and influence amongst the means of forwarding the enterprise that has called us together from so many distant points? On the hearts of which of us, on the hearts of which of our churches, does this subject rest as a burthen of special and strong desire? From which of the churches here represented has prayer of *this* kind recently or often gone forth?—"O Lord of the harvest, all unworthy as we are, yet *as a church* we desire and crave to be used for thy glory in the earth. And when from regions of religious destitution we hear the Macedonian cry, 'Come over and help us,' and when we hear the answering call of thy providence, saying, 'Who will go for us,' *our* hearts respond, 'Here are *we*, Lord; from amongst us, even *us*, choose whom thou wilt. and send whither thou wilt." Prayer of this nature characterized, I doubt not, the apostolic and primitive churches; and *hence* the large number, as compared with the whole Christian membership, of those who "went everywhere preaching the word." And *hence* the amazing rapidity with which, as if borne on eagles' wings, the gospel sped its flight to the extremities of the earth.

The relation of prayer in the church to supplies of men for the work of missions, may be made apparent by two suggestions. First, prayer for any specified object of *promise* is, of all Christian exercises, that one in connection with which God is pleased to shed upon the minds of his people *the brightest illuminations*, and to give them the *clearest views* and the most *united feelings* with respect to the object of supplication. When, therefore, a body of Christians plead at the throne of grace this prayer; "Lord of the harvest, send forth more laborers into thy harvest," then will be given unto them an extraordinary measure of *the spirit of discernment*, which will guide them to elect, with unanimity of choice and with a strength of expression tantamount to authority, this and that and the other member of the body to go, as bearers of the gospel messages, "far hence to the Gentiles." It was "while they ministered unto the Lord, and fasted," or as the Syriac New Testament has it, "while they were fasting and *making supplication* unto God," on some day, Barnes suggests, set apart for fasting and prayer, and probably, I will add, while they were offering prayer specifically for the multiplication of Christian laborers and the spread of the gospel; it was in such circumstances that the Holy Ghost directed that church, where "the disciples were first called Christians," to designate the first missionaries to the heathen world. And it is doubtless true that God has ever sig-

nalized those churches in which the prayer prescribed by our Lord to the twelve and the seventy has been most importunately and unitedly urged, by causing them to discern and designate his choicest ministers and missionaries.

But the bearings which the supplications of the churches have upon the furnishing of supplies for the departments of missionary service, may be made still more apparent by another suggestion. Such exercises have a power beyond all other means, to engage and interest the suppliant's own soul in behalf of the object of prayer, and "to render the wishes expressed in prayer more ardent and passionate." Eloquent discourses may be preached, mass meetings may be held, the great commission may be often and ably expounded, the moral necessities of the world may be affectingly set forth, and impassioned appeals may be made to every feeling of Christian philanthropy and to every principle of moral obligation,—and yet, from all this there may be realized, for the cause of missions, only an abnormal, spasmodic and partial expression of benevolence. But there is *one* means whereby all that is *genuine* in the missionary feeling, excited by *occasions*, may be perpetuated, and deepened, and extended. Let the promises of Scripture concerning the spread and prevalence of the gospel be *dwelt upon* by the mind of the church, and *pleaded in earnest intercession*, until, by faith, the glorious future of prophecy becomes a present and living reality; let the minds of Christians be brought thus into feeling familiarity with the bible-predictions of *latter-day events and glories;* let, moreover, the present actual condition of earth's unregenerate and unevangelized millions be often rolled crushingly upon the supplicating hearts of the universal Christian membership; and would there long be a deficiency of laborers for foreign fields? Would not each church furnish its full quota? Would not choice and consecrated spirits rise up among us on every hand, ready, yea, eager for service the most distant or the most difficult? This result waits but thy prayers, O Zion.

We have admired to see the Jesuit missionary go, at the bidding of the general of his order, to climes the most insalubrious and to people the most inhospitable, and there toil and perish without a thought of ever retreating from his position or relinquishing his mission. Brethren, the prayer of the church is an influence mightier and better than Jesuit discipline, for missionary purposes; for it can send anywhither the heralds of the gospel, and hold them there until death, while, unlike Jesuitism, it leaves intact and unabridged the freedom of the individual will.

III. Prayer sustains a vital relation to the supplies of *money* for missionary operations. And if for a few minutes I dwell upon this topic, I trust that I shall not be drawing out my discourse to a wearisome length. The sublime command usually denominated "The Great Commission," involves a vast outlay of pecuniary means, vast *beyond all parallel or computation*. No necessities of human government, no enterprises of worldly commerce, no claims created by coast surveys or voyages of discovery, by the exigencies of science or by the demands of literature and the decorative arts; not all these together require *a tithe* of the pecuniary assessments which the command in question legitimates and makes imperative. *These*, and all other merely human and earthly interests may be amply promoted, and yet *superfluous* wealth may accumulate in the hands of those whose coffers supply the sinews of these enterprises.

But we venture the affirmation that under the condition of a strict and universal obedience to this command by Christians and Christian churches, *superfluous* wealth in their hands were an impossibility, at least while the world is unevangelized. The commission, by general agreement, is alike and equally to all the members of the household of faith, making *each* a debtor to *all*, until the moral destitutions of the world shall have been supplied in the universal and equal diffusion of the gospel. What excuse, then, can any Christian render to his conscience or his Master for

hoarding superfluous riches, so long as there remains on earth one tribe or one member of the human family to whom the message of mercy through the atonement has not been sent? *Who* is responsible for the execution of the commission in behalf of that tribe or that individual? Is not *the whole church* responsible *in each of its members?* Can any Christian say that the responsibility is not *his own*, and can he safely retain in his hands means which are not absolutely necessary to the discharge of the responsibilities which *Providence* has manifestly entrusted to his guardianship?

Whatever answers may be given to these queries, one thing is manifest: the great farewell command of Christ necessitates vast outlays of money. To borrow a single paragraph from that sermon on "The Moral Dignity of the Missionary Enterprise," which for the last thirty years, nearly, has been thrilling the heart of the church,— "We have to operate upon a race divided into different nations, speaking a thousand different languages, under every different form of government, from absolute inertness to unbridled tyranny, and inhabiting every district of country, salubrious or deadly, from the equator to the poles. To all these nations must the gospel be sent, into all these languages must the bible be translated, to all these climes, salubrious or deadly, must the missionary penetrate, and under all these forms of government, mild or despotic, must he preach Christ and him crucified." And to do all this, what a complication of means must be employed, and what a bill of expenditures will be incurred! Said we not truly, that, compared with the assessments which the great commission authorizes, but a tithe of taxation is exacted by all human enterprises?

And the assessments thus authorized will be met by increasing numbers in the Christian church. The age of apostolic liberality will return upon the church, and such examples as Father Bennett set, of the conscientious and scrupulous consecration of all superfluous means to the cause of missions and kindred objects, will multiply themselves by scores, by hundreds, by thousands, by millions, till the gospel, like the atmosphere, shall have kissed every hill-top and valley, and like the sunlight, shall have glanced upon every human habitation, and shall have gladdened every human heart.

Hear ye on this subject the prophetic word: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba shall come, *they shall bring gold and incense*, and they shall show forth the praises of the Lord." "All the flocks of Kedar shall come, they shall be gathered unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory." "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, *their silver and their gold with them*, unto the name of the Lord thy God, and unto the Holy One of Israel, because he hath glorified thee." Hear also this glorious prophecy from Zechariah: "In that day shall there be upon the bells of the horses, Holiness unto the Lord;" and this from the Psalms, "The kings of Tarshish and the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts." What means all this prophetic imagery, and much more like it, but that the wealth of all lands will yet be consecrated to the work of filling the world with the knowledge, and influence, and fruits of the gospel? India shall yield her spices, Arabia her gums, California her gold, the seas their commerce, and every land its peculiar productions, both of nature and art, and from all places the most precious and costly things of earth shall be offered upon the altar of Christian missions. Then shall the Rothschilds and the Barings of our earth control its resources, and guide its moneyed operations, not for commercial purposes or political coalitions, but for the promotion of truth and holiness, and the glory of God amongst mankind. Thus, upon every possession of the church, will "consecration to God and to the service of his kingdom" yet be written.

But *how* shall this disposition of the wealth of the church be effected? By the mighty efficacy of what means shall all superfluous riches in the hands of Christians be turned into the channels of Christian beneficence? The answer is, Nothing will so surely and speedily effect this result as the great increase of prayer for the spread of the gospel throughout the world. Other influences may swell missionary offerings occasionally to a considerable sum. But they alone will often leave the channels of benevolence dry and dusty. A deep, fervent, general spirit of prayer for this object, finding utterance for itself in every place and on every occasion of prayer, is the only influence on which we can rely for a steady, strong, equable, full-flowing and fertilizing stream.

Would God, therefore, that all they who bear the Christian name, and to whose stewardship God hath entrusted so large a portion of the goods of this world, could be made, in *all* their approaches to the mercy-seat, to bear on their hearts the burthen of this object. Then from the thousands of churches in our land the golden streamlets would gush forth and set towards the mission-treasury, as the mountain-rills mingle and flow oceanward, and Ezekiel's vision of the holy waters would be realized in rich accomplishment.

It is, I believe, an acknowledged fact, that there is, annually, a sad deficiency in the means of keeping our own foreign posts well manned, and of occupying such new fields of labor as Providence manifestly opens before us. I know, and I am thankful to know, that the somewhat increased expenditures of the past year have been met by a corresponding increase of contributions. But it should be remembered that the sum which the denomination has, the past year, placed at the disposal of their Board, did not correspond to the foreign claim on that Board. The distance is immense by which the apparent demand of the heathen world has been separated from the contributions of the churches of our communion.

Now, this discrepancy, annually occurring, indicates, unmistakably, *a wrong* somewhere, either on the part of our Board, in not making larger demands upon the churches, or on the part of the churches, in manifesting a reluctance to welcome such demands. God does never, by his providential arrangements, call for laborers in any department of the Christian service faster or further than he gives to his people the means both of furnishing the laborers and performing the labor. He doth not, Pharaoh-like, exact "the tale of bricks" without an allowance of "the straw." The simple fact, therefore, that call after call, urgent as that which startled and stirred the soul of Paul at Troas, is not responded to, the fact that now at last China and Persia, the territories of Buddh and Mohammed, have been thrown wide open and are scarce occupied, the fact that all over our earth, at the blast of the trump of Providence, the walls of the Jerichos are falling, and yet the cities are not taken possession of,—all this is proof conclusive that Zion's sons and daughters are not adequately in the struggles of prayer for the salvation of a perishing world; *else* would the needful supplies, even to *a million* of dollars annually, be forthcoming from this single division of the Christian church.

IV. We pass to contemplate, finally, the relation which *our* prayers sustain to *the actual success* of our missionaries and our missionary enterprises. Paul at Corinth requested his brethren of a distant city to pray for him, "that the word of the Lord might have free course and be glorified." In bonds at Rome, he called on the saints at Ephesus, though mountains rose and seas rolled between them, to pray for him, that utterance might be given unto him in making known the mystery of the gospel. From the same place he thus wrote to the Christians in Colosse, whom he had never seen: "Continue in prayer and watch in the same with thanksgiving, withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest as I ought to speak." Was *Paul* indulging a delusive expectation in these oft-repeated requests

to be remembered, for the sake of his cause, in the prayers of distant disciples? Was *the great Luther* giving place to a foolish fancy when from his Augsburg cell, at one of the most critical moments of his life, he thus wrote to his friends in Weimar and Wittemberg, "The Lord God lives and reigns: to his keeping I commend myself; and I doubt not that in answer to the prayers of pious souls He will send deliverance. *I seem to feel that prayer is being made for me"?* Was *Whitefield* mistaken when, in the midst of his almost apostolic success, and from the blaze of those heavenly influences wherein he was wont to walk with God, he never ceased to crave a remembrance in the supplications of the faithful? Are *our missionary brethren, one and all*, mistaken in the sentiment that prompts them to put into all their letters and communications to the churches from which they have gone forth, this request: "Brethren, pray for *us*, pray for *these benighted millions"?* And is that an appeal founded on delusion, which comes to us in the very last number of our missionary journal, from *the native preachers of Assam*, in the form of the following affecting resolution? "Considering the ignorance, darkness, and indifference to the gospel manifested by the people of Assam, Resolved,—that we request our friends and benefactors in America to offer up earnest prayer to God, that he would assist us in making known the gospel of his grace, and grant his blessing upon our efforts for the advancement of his kingdom throughout the land." Unless these sentiments are delusive and these requests are Utopian, unless the holiest and greatest of God's servants have been wont to cherish in their hearts grand deceptions, then a vital and important relation does subsist between our prayers and the success of the gospel in the hands of our missionaries; then there is significance in that word of Paul to the Corinthian disciples, "Ye also *helping* together *by prayer for us.*"

And, brethren, there is no reason why we should put the matter in this hypothetical form. We know full well that with the Hearer of prayer distance is annihilated. We know that prayer touches a cord that vibrates around the earth. We know that prayer, like the electric wires, may put a Christian or a church in America in instant communication with mission stations and mission bands in Burmah or China, in Africa or in the Islands of the Pacific. And, doubtless, often *while* a church is in the act of earnest and united intercession for Christian laborers, far hence amongst the heathen the almightiness of the Spirit is vouchsafed, and the answer of the prayer *is given*,—in that unwonted thrill of joy, or in that new nerving of the heart with courage, or in that strengthened confidence of success, of which some lone missionary's bosom is made delightfully conscious; or perhaps in the opening of the understanding, and the quickening of the conscience, and the renewing of the heart, and the budding of hope and holiness and happiness, of which some poor heathen is the surprised and joyful subject.

Let us then, henceforth, respond more earnestly, more unitedly, more importunately to the cry that comes from every living missionary, "BRETHREN, PRAY FOR US, THAT THE WORD OF THE LORD MAY HAVE FREE COURSE, AND BE GLORIFIED, EVEN AS IT IS WITH YOU."

MISSIONARY QUALIFICATIONS.

BY REV. WILLIAM DEAN, D.D.

In an article of the Macedonian for February, headed "The Most Efficient Missionaries," is a statement on missionary qualifications nearly related to the old objection to ministerial education. The article alluded to may owe its origin to the apprehension that some might favor the *substitution* of intellectual endowments and culture, for devotion to Christ and love to the souls of men. But these are indispensable to every Christian character, and can scarcely be reckoned among the *qualifications* for missionary work. In enumerating the qualifications of a man

for manual labor, it is needless to state that he has a *hand;* in speaking of the fitness of one for mental labor, it is unnecessary to premise that he has a *mind;* and in speaking of the qualifications of a Christian Missionary, it need not be mentioned that he should be a *Christian.* That is taken for granted, and is as indispensable to the existence of a Christian missionary as his physical or intellectual faculties.

Starting, then, with the principle that no one can justly be called a Christian missionary who is not a Christian, and that the term Christian implies a devotion to Christ and to the salvation of men, the question arises, are all Christians qualified to become missionaries? In one sense it may be said they are, but in another sense they are not. So likewise, with one definition of the term, all Christians are qualified to preach the gospel, but in the ordinary acceptation of that term they are not. It is generally supposed that a minister of Christianity professes, in common with all Christians, love to God and love to man, but that he has also gifts and graces peculiar to the ministry, and these latter we denominate qualifications for preaching the gospel. Among these qualifications are reckoned those mental powers by which a man may be successful in learning and apt in teaching the mysteries of godliness. There is much truth in the remark that a man can do almost anything if he tries. It is sure he will do nothing good unless he tries, but there are some things which some men can never do, let them try ever so much, — and among these are the duties of the minister and the missionary. For this work, as before stated, Christian love and spiritual life are indispensable; but life is not all that is necessary. It is written, a living dog is better than a dead lion. Still, a living lion may be better than a living dog, since the lion's strength may easily do that which the dog's zeal can never perform. And here it is worthy to note, that in the intellectual as well as in the animal world, the weaker often appear to make up in noise and pretension what is wanting in strength and efficiency, and it is not uncommon to find a man's meekness and humility inversely in proportion to his capacity and power, while the clearest heads and the strongest hearts are least confident in self and most dependent on divine aid.

We see no reason why the gifted scholar from the school of Gamaliel may not be as humble and prayerful and as devoted to Christ, as the illiterate fishermen from the sea of Galilee. Does his learning make him worse, or their ignorance make them better fitted for the work of the gospel ministry? And admitting him in his endowments and learning to be superior to all, and in his zeal and devotion second to none, why was he called by the Holy Ghost and separated to the work of a missionary among the heathen, while the humble-minded and pious James was stationed as pastor of the first church in the metropolis of Christendom? Why not have sent this humble teacher and example of faith and good works to instruct the ignorant Gentiles, and stationed the erudite and master-minded Paul over some school in Jerusalem, where he might silence the cavils of the skeptic Pharisee and watch over the interests of the metropolitan church, planted by its divine Author and consecrated by a pentecostal baptism of the Holy Ghost? Why were these important interests entrusted to minds less gifted and to hearts no more devoted, while this profound thinker, this classic writer, this persuasive speaker, was sent abroad to labor among the unchristianized Gentiles? Was it that the work of evangelizing the heathen, and planting churches, of moving the multitudes and moulding the public mind, was then more difficult or more important than it is now? And why did Jehovah choose a man learned in all the wisdom of the Egyptian court to be the deliverer and legislator of his people? Would Moses have been better prepared to lead and govern six hundred thousand men, with the attendant women and children increasing the host to more than a million and a half of souls, if he had been uneducated and inexperienced, and instead of study and attendance at Pharaoh's court had spent forty years in making bricks? Or would he have been

admitted to more intimate communion with Jehovah, would his face have shone any brighter when he came forth to the people, if he had been less intellectually endowed, less cultivated and refined, or more ignorant of the world?

We do not say that intellectual gifts and culture can fit a man for the service of God, but the objections to ministerial education and missionary qualifications offer *a premium to ignorance*, and can be sustained only by proving that a dwarfed intellect, an uneducated mind and an ignorance of the world are promotive of Christian usefulness, and that a strong and disciplined intellect, varied and extensive acquirements, and a knowledge of human nature and of divine revelation, are hostile to humility, Christian philanthropy and devotion to God.

If the piety of the church had reached that standard that she should *colonize* heathen nations by a Christian emigration, it might be wise to send such a delegation as should represent all the variety of talent and agency she possesses, and these might all be called missionaries, in the same sense that pious lawyers and physicians, merchants and mechanics, farmers and domestics, might be called preachers at home. But if the piety and power of the church will allow her at present to do more than send men to translate the bible and preach the gospel to the heathen, it would seem wise to select such men as can do the work—and do it the most efficiently and the most economically.

INTELLIGENCE FROM THE MISSIONS.

FRANCE.

EXTRACTS FROM CORRESPONDENCE.

From letters under date of June 19 and 22, it appears that the annoyances experienced by our brethren at S—— had reached a crisis. (See p. 339.) On the 8th of June, F——— and L——— were cited before the *juge d'instruction* at L———. This functionary received them civilly, and treated them courteously; *he*, at least, as would seem from the report of the examination, did not wish to persecute. The following Sabbath, however, while the assembly were engaged in worship at S———, the chief *commisaire de police* of the district presented himself with two gens d'armes and the mayor, and ordered the people, with threats if they met there again, to leave the house. On the 19th, of the same week, a citation was served on F——— to be present at the "placing of the seals" upon the chapel at S———. "The deed was done—the door and windows were sealed; to enter the chapel now, without leave of government, is a crime."

It was intimated to F——— that he was at liberty to preach at L———, his regular charge, but not in other places. He improved this liberty while it lasted, which was not long, in a grateful and memorable service. On Sunday, July 4, twelve persons were baptized in temporary baptisteries placed in his chapel. One of them was Mr. D———, whose case is described in our number for August, (p. 341.) The mayor was present. Measures were soon taken to arrest these proceedings, and in a letter of July 17, Mr. F——— informs us that he has received official warning that this chapel is also closed.

We give the substance of these communications, (July 6 and 17,) opening indeed with a gratifying announcement, but casting a more sombre shade than any previously received, over the prospects of freedom of worship in the northern department of the French Mission.

Baptisms at L——.

"July 6.—Last Sabbath the Lord gladdened the church entrusted to my charge, by introducing into its bosom, by baptism, twelve persons, to whom we trust he has granted repentance and regeneration. We administered the rite at L——, that being the only place where we are still permitted to meet; and for fear of exciting against us at this inauspicious moment the bitter jealousy of a certain class of persons, we baptized in our chapel. Two tents of sufficient size were arranged on the sides of the pulpit, in the corners of the building, with curtains reaching from the ceiling to the floor, and close to each, at a short distance from the pulpit, was placed a bathing tank. Each tank or bath was enclosed with blocks of wood covered with cloths, which lay back upon the tanks after being raised five or six *centimetres* above their sides. A large number of persons were present. Many came to see the baptism of Mr. D——.

"The usual services began at 9 1-2, A. M.; then followed the examination of

the candidates, which was edifying. The church having voted to receive them, I entered the pulpit and delivered a discourse appropriate to the occasion, which was heard with attention. Next followed the baptism of three of the candidates, and then of a man in the laver prepared for men; and while these changed their robes in the tents which had been provided, we sang a hymn. In this manner I baptized in succession the entire twelve. At half-past four, P. M., the service closed. Many who were present were very serious, others mocked, as is the custom.

"Saturday night some *gens d'armes* came to me by order of the procureur of the republic, to inquire in what villages our brethren live, and how many in each, and when we commenced preaching to them in the villages, &c., &c. The procureur has also inquired of the mayors of the communes visited by us, whether we have given the required notifications before establishing our meetings, and whether our proceedings are immoral, &c., &c.

The friend who transmitted the above communication, says:—"You will easily make your own commentary upon the significancy of these things. I am far from considering the persecution as ended, though I cannot foresee what will be the end. I have from the first been impressed with the thought that the intention is to shut all the places of worship in that department, and then, perhaps, elsewhere. One cause of this activity and fury, is, no doubt, to be found in the conversion of Mr. D——. Other causes will come to light. From all the manœuvrings, I foresee the closing of the chapel at L——. I am sure that God, in wisdom and in goodness, permits all this; if we can excrcise faith and confidence enough in him to act in all things in accordance with his will, there will be nothing to regret. But the disappointment, humanly speaking, is great, and the trial severe. I trust I have no need to recommend these afflicted and persecuted brethren to your prayers."

Chapel at L—— closed.

July 17.—The procureur of the republic has addressed the mayors of all the communes visited by us. If the mayors have given affirmative answers, we are truly a very wicked sort of people. The manifest intention of —— was to hold us as men assailing virtue and good morals. The mayor of L—— all the while was taking steps to make us close our chapels. So at least I was told. Next appeared an article in the Journal of ——, the design of which evidently was to inflame public sentiment against us."

After recounting other incidents having a like object and tendency, the writer adds:—

"This moment letters are brought, informing me that the prefect orders our chapel at L—— *to be closed!* My dear brother, may God pity our persecutors! I set out in a few hours for C——. We shall not hold our meeting here to-morrow. * * * Nevertheless, I rejoice in the midst of my sorrow. I have baptized twelve persons this year; God grant I may baptize twenty-five next year."

We learn from other sources, also, the unfavorable leaning of the prefect of A——. A correspondent who belongs to another connection, says:—"In the very midst of the session (of an academic council,) the prefect suddenly interrupted our labors to inquire whether we were con ected with the Baptists, or rather, whether the Baptists held to us by any ties,—whether they recognized consistories. I replied that there existed between them and us only a 'dogmatic' union—that they made no part of the Reformed church, that no ecclesiastical bond united them to us. Thereupon he announced his intention to close all their places of worship. I expressed to him my grief. I told him I deeply regretted this new infringement on religious liberty. He replied that he also regretted it, but he had received the commands of the general police. 'Besides,' he said, 'indecent things are done at their meetings;' alluding to the baptism of females, which is performed publicly (*coram populo*)."

LETTER OF DR. DEVAN.

The following interesting narrative was compiled by Dr. Devan from reports forwarded to him by two of the parties concerned. He gives also some account of the district in which the events occurred. "The whole district is aroused, and inquiry is every where made into this new doctrine."

Seed sown in good ground.

July 19, 1852.—J—— B—— was for a number of years a "brother of the Christian Doctrine," a Roman Catholic order devoted to the instruction of little children. Finding that works could not give peace to his sin sick soul, he was finally led to accept the gratuitous salvation announced in the word of God. He consequently left the faith and practices of Rome and became a Christian. He was baptized at —— about a year ago, since

which time he has been an evangelist. In the course of last January he had occasion on account of some secular affairs to revisit his own part of the country, and br. G——, pastor of the ——— church, accompanied him. "In that visit," he says, "the Lord showed us clearly that there is a vast field ready for the harvest. Seeing which, I redoubled my prayers to the Lord that he would send laborers into that field." During their visit the brethren preached on all sides the unsearchable riches of Christ, and they reported a deep attention on the part of the people to the doctrine of a free salvation. That part of the country was apparently pretty well supplied with bibles and testaments and they had wrought their legitimate effect, but the people had never heard the living teacher.

Circumstances needless to be here mentioned induced B—— to leave —— on May 3d, for M——l, where he fixed his residence. He reports: "I commenced by going through the villages and hamlets of the neighborhood. I had no need to enter each house in particular, for as soon as I was seen to arrive the people all came together in some one house, and if the house was not sufficiently large we went into a barn, where we read the word of God and prayed. Seeing that the Lord blessed these measures and that a great number of the people became serious I resolved to commence public worship in a room of the large house in which I reside. I accordingly made the official declarations exacted by law and opened public meetings, one at M———n, two at S———, one at G——e, and another at G——n. The last three are very numerously attended, the greater number of the congregation perhaps from curiosity and some as spies, but a few from sincerity."

The clergy aroused—A pursuit.

The clergy, seeing that many of their parishioners were not afraid of neglecting the mass in order to hear the word of God, now held a meeting among themselves to the number of about thirty to consider the case. They then waited in a body on M. d'Arfrancat, the father-in-law of the attorney general at C——t, and denounced B—— as having turned the Romish religion into ridicule, and as having said that "gold and silver cannot save," that "there is no purgatory," and that "the second commandment forbids to make statues and images and to bow down to them and adore them."

On the twenty-third of May the justice of the peace, accompanied by a constable, the mayor and guard of M——n, with three gens d'armes, came to M——l to seize B——. But the Lord caused that they arrived too late, for he had finished the meeting and left for G———e. The three gens d'armes followed in pursuit, having been instructed "to seize and bind strongly that fellow, no matter where or when they should catch him." But the Lord again caused B—— to have already finished the meeting and to have departed before the three armed men reached the village.

"The next day," reports B——, "I wrote to the attorney general that I thought myself acting right, inasmuch as I had conformed to the laws of the land, and that if I had failed in any point it was through ignorance. Nevertheless, I told him, I was ready to appear, if he desired it, to undergo whatever penalty the law might impose. I went on, however, with my meetings. The pursuit by the gens d'armes did not in any way diminish the number of my auditory. On the contrary, the Lord's day following I had still larger congregations." They consisted of some three hundred persons. The meetings were held in a large barn gratuitously offered, but entirely destitute of seats. All stood, except those who had perched themselves upon the rafters and beams or who could find seats upon the hay.

Meetings prohibited—Continued work of grace.

"On the fourth of June," continues B——, "I received a citation from the attorney general to appear before the judge of the criminal court on the seventh. The authorities had associated with me

as an accomplice a young man named A——." This young man had been at ———, where he had heard the gospel and where the Spirit of God had opened his heart to attend to the things of the kingdom. He had come to B—— to be instructed, and being very zealous and warm-hearted, he would sing the songs of Zion without fear and read publicly the word of God. This circumstance caused him to be associated with B—— in the criminal accusation.

"Lord's day, June 6," writes B——, "I conducted my three meetings as usual, after which, in company with our friend A——, I set out on foot for C—— in order to obey the summons to appear for trial the next day. We walked all night. We found that the curé and vicar of S—— and the vicar and mayor of M——n were our accusers. After hearing their depositions the judge ordered me to discontinue my Sunday meetings. I continue nevertheless to visit the villages and hamlets, and such families as seem disposed to receive the gospel.

"Notwithstanding these persecutions the Lord continues to bless the work of evangelization, for several persons have believed in the Saviour. On the twenty-ninth of June the pastor G—— arrived, and on the day following our br. A——, as also br. D——, having given satisfactory evidence of a change of heart, were baptized. On the first of July twelve others followed Jesus into the baptismal waters after having given credible proof of conversion."

Second arrest—Trial and condemnation.

On the thirtieth of June brn. B—— and A—— were served with a second summons to appear before the criminal court at C——t on July 8, to answer to the accusation of having publicly preached *immorality*, inasmuch as they preached other doctrines than those taught by a church recognized by the state. On the eve of their trial they set out for C——t on foot, reaching that place on the following morning. Dark and lonely was their journey that night. The atmosphere was agitated with incessant thunder and lightning, but their souls were calm and joyous in the Lord.

An eye-witness of the trial writes me that the court room was filled to overflowing with spectators, drawn together mainly perhaps by curiosity, but unanimous in their sympathy for the accused. The trial lasted about five hours. There were twelve witnesses called for the prosecution, and the following will give an idea of their examination and their testimony.

Judge.—"Did you hear M. B—— say that the curés, who are ministers of the state religion, are robbers, liars and deceivers?"

To this question eleven replied in the negative and one only in the affirmative. On hearing this single affirmative the judges expressed themselves furiously against the accused. It is necessary to observe that this witness was deaf, and that his language was not French, (in which B—— preached,) but the patois of the country.

Two women were called as witnesses, and testified as follows. "M. B—— said in his meetings that the priests have not the right of pardoning sins; that Jesus alone came into the world to save sinners, and that his blood alone purifies us; that we are saved by grace, and that works can save no one, but that we ought to do good works to show our faith when we are saved by Jesus Christ; that purgatory is an invention of men and has no existence; that souls would be very miserable if men had the right to leave them there or to take them out, for some would always be left there, but nevertheless this pretended purgatory is a source of gain; that the baptism of children is nothing, for we should first believe and then be baptized; that if the Virgin Mary knew what is passing on the earth she would be very unhappy, that she could not bear to see it, but that she is happy inasmuch as she believed in the grace of God like all others who are saved; that God only can pardon sins, and that all those who go to him with humility find

grace and pardon through Jesus Christ," &c. &c.

When the attorney general heard the depositions of these witnesses he was almost beside himself, and cried out to the bench, "Ye see, messieurs judges! that the accused is a man very dangerous to society through such doctrines, for he overturns the faith of believers and troubles the peace of families. He merits a very severe condemnation and ought not to be soon allowed his liberty."

Br. B—— then defended himself, at the same time making an excellent confession of faith according to the word of God, proving that his preaching did not consist in eloquent discourse but in the wisdom which comes from God. He declared that faith in Jesus Christ saves the soul, that after having believed, a man should be baptized in order to obey God, and that he should live holily, without which no man can see the face of God.

The judges ridiculed him, applying to him the epithets "blockhead," "fool," "silly," and declared him "a corrupt impostor."

When this was ended the attorney general read certain letters from the clergy of Thiers, Broasse, and the convent to which br. B—— originally belonged. These letters were abominable. But happily br. B—— had by him certificates of morality from the authorities of those very places, and their publicity gave the lie to the letters of accusation.

The counsel for the accused, a Protestant, argued about an hour and a quarter. He maintained that religious liberty permitted M. B—— to have meetings wherever he chose, and that nobody had a right to prevent him. His defence was listened to as a matter of course, but it was without effect.

The judges then retired (for this was no trial by jury,) to deliberate upon the sentence, and on their return to the court room pronounced in substance as follows:

"Seeing that M. B—— has outraged the priests, who are the ministers of the recognized religion, and that he has said all sorts of things against this holy religion, we condemn him to three months' imprisonment, 300 francs fine, and the costs;" (making together five or six hundred francs;) "and, in the event of these not being paid, he is condemned to six months' additional imprisonment.

"M. A—— is condemned as an accomplice to fifty francs fine and one-fourth of the costs; and, in the event of nonpayment, to six months' imprisonment."

On the announcement of these sentences the audience was filled with murmurs against the injustice shown to the accused. I learn that the brethren have appealed to a higher court.

Additional baptisms—Truth working—Power of the clergy.

Br. G——, during his visit, baptized six more converts, making the entire number *twenty*. Of these only two had been evangelical Christians before the commencement of M. B——'s labors in those parts. Br. B—— closes his report by saying,

"There is at this moment a great movement in these parts; the word of God is deeply stirring the souls of men. Even now there are many who are on the point of breaking with Rome and the world, in order to follow the gospel."

The above narrative will suffice to give an idea of the state of Romanist power in the more *retired* parts of the land, the rural districts. In large cities the Romanist influence is much less; it is there that religious liberty will survive the longest. In no large city would the authorities presume so manifestly to give their power to the clergy as in the rural parts. The mayor of the village where B—— preached, maintains that the evangelical doctrines are true and gives full liberty for their announcement. In consequence of this he is about to be ejected from office, to make way for a more pliant successor; for the mayors are not elected by the people, but are appointed by the *prefect* of the department, and the *prefects* are named by the central power at Paris;—the clergy ruling all.

GERMANY.

We publish, below, portions of correspondence and journals of native laborers communicated by Mr. Oncken.

LETTER FROM REV. I. STRAUBE.

Silesia—Review of the year 1851.

During the year 1851, it has pleased the Almighty Father of the helpless and the destitute, to permit his children in Silesia to retain the place assigned them in the garden of the Lord, there to flourish to the honor and glory of his name. Dark clouds have indeed at times passed over them. One of them, a source of much anxiety, is the Jesuit mission in Silesia, which is much favored by the government and whose baneful influence is felt in all classes of society; the aim of these disciples of Loyola being not only to obtain proselytes to the Romish faith, but to prevent the circulation of everything that proceeds from the press without having passed the papal censorship.

Our public services have not on the whole been well attended by strangers, but we have nevertheless received seven believers into the church at Voigtsdorf and eight into the Breslau church. The number of our members at Breslau has been diminished by the emigration of seven brethren, and the exclusion of two persons, who have returned to the church of Rome, and now seek to injure us as much as possible;—and this is rendered more easy by the fact that the church at Voigtsdorf (where they reside) has no stated pastor but has hitherto been only occasionally supplied. But the Lord be praised,—from him cometh the increase, and he has promised to withhold no good thing from those who put their trust in him. May Jesus see of the travail of his soul here in Silesia amongst my benighted countrymen, and many be brought from the darkness of ignorance and superstition to see the glorious light of the gospel!

We fondly hope that some good has been effected by the circulation of the Scriptures, in which all our brethren have taken an active part;—302 bibles, 597 testaments and 44,900 tracts having been distributed since 1844, exclusively among Roman Catholics, and that amidst dangers and difficulties of which our brethren in more favored countries can form no conception. We have also had opportunities of forming new connections, not only in Silesia but also in the adjacent Austrian provinces, where we still endeavor to carry the gospel, notwithstanding the inimical vigilance of the priests. A great blessing has rested on the Gospels and Psalms which were sent us by br. Oncken for distribution gratis, and which have been generally better received than tracts.

The neighboring country of Bohemia would also promise to be a fruitful field of labor, if it were in our power to supply the Bohemians with gospels and tracts in their native tongue.

Our members generally, as well as missionaries, have been called to struggle with many obstacles put in their way by the members of a church that professes to be the mother of all saints. In several instances our brethren have lost offices or other temporal resources, by avowing their faith in Christ *alone;* in others our journeys have frequently been hindered by malicious accusations made against us to the government; but in the midst of difficulties the Captain of our salvation is leading us on to victory, and joyfully we here raise our Ebenezer, and in grateful retrospect of the past exclaim, Hitherto the Lord hath helped us.

JOURNAL OF REV. H. F. W. HAESE.

Mr. Haese is stationed in the Grand Duchy of Oldenburg, and has in charge fifteen congregations, which meet statedly for worship, and number from 1200 to more than 2000 attendants. From the entry in his journal of March 20, it appears that his post of labor the year before was in the neighborhood of Tilsit, where, however, for administering baptism, he had been subjected to fine. The journal, of which we publish only extracts, gives us a good view of his zeal and laboriousness, and speaks well for the Hamburg school for assistants, of whose earliest class, if we mistake not, he was a member.

Jan. 1, 1852.—Preached in the morning at Oldenburg, and attended a tea-meeting held by the church, at which many friends from the country were present.

2.—Conducted a meeting at Tungeln, a few miles from Oldenburg. About two hundred persons assembled to hear the word of life.

3.—Took the omnibus to Sage, to visit some Christian friends there. The persons to whom I refer are believers, but much prejudiced against the Baptists, especially their leader, with whom I argued some time. In the evening we all met for discussion and it was late before I could retire.

4.—Several anxious inquirers called to converse with me on the state of their minds. They also requested me to hold a meeting, which I gladly did and in the afternoon preached at the house of farmer Behrens, about 250 persons being present, who all seemed deeply impressed by the truths of the gospel. At the close of the services they could not separate; here was a group weeping over their sins, there another rejoicing at the glad tidings which had this day reached them. My pen cannot portray the scene, but the Spirit of God was among us, and we know how mightily he works in the hearts of men. Before they left, many came to me and said, "To-day new life has come into our village."

5.—Many persons called on me to-day. They wept and were sorrowful because they had so long grieved the Saviour by their sins, and never did I feel the value and unlimited grace of the gospel more than in presenting it as a source of comfort and joy to these anxious souls. Conducted a meeting this afternoon. About three hundred persons assembled, so that the house was crowded and many were obliged to listen at the doors and windows.

7.— Preached at Oldenburg. The meeting was pretty well attended.

8.—Left Oldenburg for Lehmden, where I preached, and then proceeded with a brother to Heinsahn, where we arrived at midnight.

9.—After family worship went to the village of Hapeldorf to hold a meeting. The weather was very stormy, but several persons nevertheless assembled. After this service I walked to Beckhausen and conducted an afternoon service there, and afterwards broke bread with the brethren in this place. In the evening I held a third meeting at Jahderberg.

The three following days services were conducted at Spohle, Varel, and Rostenderberg, whence he proceeded to Seestedt.

18.—Held a meeting this morning at Seestedt, and in the afternoon at Schwei. Both meetings were well attended, and notwithstanding the inclemency of the season many persons from the surrounding villages were with us. A brother to whom I expressed my surprise that they had braved the storm to come, replied, "The love of Christ constraineth us."

Succeeding entries speak of prayer meetings and lectures at Seefeldt-aussendeich, Seefeldt and Varel.

26. — Preached at Lehmden. The meeting was well attended, but there were several scoffers present, whose intention it was to disturb us; but their evil designs were frustrated, and we were all much edified.

28.—Preached at Sage. The house was so crowded that the people could not sit; they stood close to one another, and so near me on all sides that I could scarcely move my arms. From four to six hundred persons were present, nor did the Lord leave his word unowned; much emotion was visible, and it was, as many afterwards told me, a season of refreshing from the Almighty.

Cases of discipline and inquiry.

Feb. 4.—To day a man came to converse with me and I soon found him to be an excluded member. I asked him what was the state of his mind; he replied, A fearful one. I said, Do you feel happy and peaceful in your present condition?

"O, no," was the answer, "sure condemnation is before me, because I was possessed of light and forsook the way of life. The most dreadful pangs of conscience harass me night and day. What shall I do?"

In listening to this recital and witnessing the man's despair, I was deeply affected and could only say, Do you wish

for the former time, when you were in the narrow path?

"O yes, if I could regain it, but that is too much to hope."

We read a chapter together and I prayed with him, and though at first he seemed almost overcome with agitation, it gradually subsided and gave place to hope. With many admonitions not to rest until he had found peace in believing, and having marked out some passages suitable to his condition, I left him, trusting that the Shepherd and Bishop of our souls will still restore this wandering sheep to the fold.—Conducted a well attended meeting.

5.— Called on several persons, and also visited Mrs. B., who seemed much pleased to see me and to converse with me. To my great joy I learned that she was earnestly seeking the way of salvation, but she could not gain clearness on the subject of baptism. I begged her, *above all*, to entreat the Lord to give her light to see her lost and ruined condition by nature, and faith to enable her to embrace the Saviour, and to rest all her hope of salvation on his finished work.

On reaching home I found a young girl waiting to speak to me. She told me that at our last meeting she had become very unhappy because of her sins, and that this passage was constantly in her mind: "Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. iii, 10. "And I have not fulfilled the commands of God," she continued; "O, my sins are great in number." "And do you think," I asked, "that God has a right to condemn you and punish you forever?" Tears almost prevented her utterance, but she answered, "He has the right to do so." I now endeavored to point her to Golgotha, and to the love of Him who invites the weary and heavy laden to come and obtain rest. She was a simple girl, scarcely more than a child, and as I spoke she eagerly listened, and promised at parting to pray to the Saviour and to seek help from him alone.

The stations next visited were Rastede, Bokel, Wapeldorf, Spohle, Sage and Horst, at all which meetings were held, and the word of the Lord preached.

Civil processes—Baptizing at Seefeldt.

16.—Early this morning the bauern-vogt (peasant-overseer) came to ask for my legitimation; as my papers were found in order, he left. Preached at Sage. After the service the bauern-vogt again came to me and asked once more to see my passport. I soon saw that this was not his real object, but that he wished to quarrel with me. At length the storm broke out. "You have highly offended me," he said, "by calling me a servant of Satan." I denied having done so, in which I was supported by several witnesses, and when at length he found that I would not cavil with him he left me in no very pleasant mood.

18.—Was informed that the man at whose house I lodged at Sage had been fined two dollars for lodging me. This is a proof of the rising enmity. May the Lord protect his people there!

21.—Went to Jehlersberg, and preached there, at Wapeldorf and at Beckhausen on the following day. All the three meetings were well attended.

23.—Visited brethren at Varel and on the 24th preached at Spohle.

27.—Received a summons from the court at Wildeshausen; but as I was from home when it arrived, the brethren requested another day to be appointed.

29.—A few strangers and the members of the church at Seestedt met to-day for prayer and meditation. I was with them, and after the meeting examined a young girl who had applied for membership. Her evidence being satisfactory and the character given of her unimpeachable, she was unanimously received, and baptized the same evening in a small sheet of water which br. G. has had brought into his garden for baptizing. After the ordinance we united round the table of the Lord.

March 3.— Returned to Oldenburg and found the second summons to Wildeshausen fixed for the 8th inst. The sum-

mons was owing to a complaint entered against me by the bauern-vogt at Sage.

8.— Went to Sage, where all were anxiously awaiting my arrival. They told me that the spirit of persecution was increasing, and that even during the public service the day before, br. Weichardt had been disturbed by the bauern-vogt. Unaccustomed to persecution, these dear friends seemed to look to me for comfort and succor. After spending some hours with them, and admonishing them to cast all their care on the Lord, I proceeded to Wildeshausen, whither I had been summoned. Arrived at the court of justice, I was charged with the following offence; that I had offended an official of the state by calling him a servant of Satan. All I could do was to repeat my former denial of this accusation, and to hand to the magistrate a paper signed by seven persons attesting the truth of my assertion. This paper was copied by the clerk and I was then dismissed. I reached Sage in the afternoon, and to my surprise found that my arrival created the greatest sensation,—a report having been circulated that I had committed suicide at Bremen.

11.— Went through several villages and invited the people to attend a meeting I purposed to hold at Tungeln. A large number of persons assembled, to whom I was permitted to proclaim the gospel with joy.

13–16.— Preached each day at a different village, conversed with inquirers and visited brethren. The latter were always glad to see me, especially those who live scattered and isolated, and who can rarely enjoy intercourse with fellow-christians.

17.— Conducted a meeting at Wapeldorf, which was well attended. It is said that several men in this place have united to waylay and chastise me for making their village crazy, but hitherto the Lord has protected me, and he will not fail to do so in future. After the meeting I proceeded to Zehdersdorf, where I arrived at midnight.

20.— Received a paper containing the decision of the court at Tilsit, in the matter of the baptism performed by me at Tilsit in 1851. The decision sentences me to a fine of five dollars or to five days' imprisonment.

23.— Was visited by some of our friends at Sage. I was much delighted to hear that they are closely united in the bonds of love, and that their late experience has only served to bring them nearer to one another and to the Lord. Many obstacles are put in their way by the world, (the true servants of Satan,) but I trust the Saviour will glorify his name in their firmness and decision.

JOURNAL OF REV. J. DOERKSEN.

Mr. Doerksen, as some of our readers will recollect, is one of the individuals who have been fined by Prussian courts for "unauthorized ecclesiastical acts." The following journal gives an account of the proceeding, and that our readers may see "the head and front" of Mr. D.'s offending, we publish entire so much as relates to it. For previous notices see pp. 14–16.

Illegal acts—A sect not tolerated.

Jan. 4.— Lord's day.— Conducted a meeting at Culmen Jennen. Before its close a gens d'armes entered and inquired whether the Lord's Supper had been dispensed at this time. We replied in the negative. He then wished to know whether it would be celebrated in the afternoon, but as it was not in my power to give him a decided answer to this question, he quietly remained till the close of the service, when by dint of repeated interrogatories he endeavored to find out when we would meet for the ordinance. He informed me that he had been commissioned by the landrath (governor) to dissolve our meetings as soon as we should be found to be engaged in baptizing, performing marriages or dispensing the Lord's Supper, and at once to announce the names of the leaders to the authorities. Preached in the afternoon at another village.

15.— Received a summons to appear at the court of Insterburg, to render account of my dispensation of the Lord's Supper on some particular occasion. Preached in the evening at the village of Prussia, where a large congregation had assembled.

18.— At the close of our service at Culmen Jennen this morning, the gens-d'armes who had been present read a royal decree, intimating that the Baptists are everywhere to be treated with rigor in case of their performing any ecclesiastical acts, as the Baptists are not numbered among the tolerated sects in Prussia, and they have already overstepped the limited liberty granted them.

20.—Made a missionary tour on foot to Pilkallen. Br. Heppner accompanied me.

21. — During our journey we distributed many tracts and embraced every opportunity of conversing with the people. At the small inn where we passed the night, we read and prayed with our hostess and several of the villagers who had met there to discuss the news of the day.

22.— At Pilkallen we took up our abode with a governenmt official, who had formerly been stationed at Memel and attended our meetings there. We met with the kindest reception at this house, and our friend soon told us he wished us to hold a meeting in his saloon, as there were several persons in the place who were inquiring the way of life and longed to attend one of our services. I therefore made to the authorities a formal announcement of two or three meetings,—but, alas! a prohibition was at once issued, supported by the statement that the *church* was intended for divine service, and that no other religious meetings would be suffered at Pilkallen. Our only method of avoiding further unpleasantness was quietly to yield to this mandate. We therefore spent the day in distributing tracts and selling testaments, and in the evening a few intimate friends of our kind host met us at his house and spent several hours in pleasant and profitable conversation on the truth as it is in Jesus. When about to separate, we sang a hymn together and I closed with prayer. Our friends were on the point of separating, when a police officer entered, declared our *meeting* dissolved, and threatened our host with the severest measures if he should again receive us into his house. I tried to explain to him that we were only a few friends who had met for mutual edification, but that we had not held a meeting, neither were any strangers present. As it was late, however, our friends retired.

23.—Conversed with one of the policemen who came yesterday to prohibit our meeting. He seems to love the word of God and entirely disapproves the treatment we experience, but says that the severest punishment would ensue were he not to render implicit obedience to the commands given him.— Commenced a journey from Pilkallen to Trapönen.

Feb. 8. — Lord's day. — At a village named Regnit, conducted two well-attended meetings. There are several inquirers in this place. One of these, an inn-keeper, is willing to give up his sinful business for the Lord's sake. After our public services many persons came to inquire what they must do to be saved.

17.—Went to the village of Schidiken, where in the presence of a numerous assembly I gave a short address at the grave of our deceased sister H——. Conversed with the wife of a schoolmaster, who is a believer, and wishes also to be baptized.

18. — Proceeded to Unter Eisseln, where br. B—— had already assembled a few brethren and some strangers, who wished to hear Jesus, and him crucified, preached to them. Here several persons were examined previous to their admission to the church; two of them were sailors, one a gentleman, the owner of a large estate in the neighborhood, and the last a workman from Schidiken. We listened with deep interest to the experience of these friends as they related the way in which they had been brought to a knowledge of the truth, and the church being fully satisfied with their testimony they were unanimously received.

30. — Preached at Tilsit. At our church meeting a man was examined who only a few weeks ago was one of our bitterest enemies. He was convinced of

the error of his ways at the baptism of his wife, and has since been diligently searching the Scriptures and seeking to obtain pardon for his sins; but what he said proved that he had not yet fully embraced the Saviour and his finished work as the only hope of the guilty, and it was therefore deemed advisable to postpone his admission to the church to a future period.

March 1.—Accompanied by one of the brethren, commenced a journey on foot to Sehwegerau. At the public house where we intended to pass the night, we distributed tracts to a few peasants. They showed them to their neighbors and friends, and soon our room was full of peasants, great and small, all asking for a little book. Fortunately we were well supplied with tracts, so that each person received at least one. We also disposed of several testaments. — At Schwegerau conferred with the brethren on several important matters.

Court at Insterburg—Sentence.

3.—Went to Insterburg, where I had been summoned to appear on account of an illegally performed religious act (administering the Lord's Supper). As soon as I entered the judicial court several papers were read to me, in all of which particular stress was laid upon the fact that I had administered the Lord's Supper without the permission of government. I endeavored to prove that our administration of the Lord's Supper could not be regarded as an illegal act, considering that no Lutheran clergyman would, even if requested, distribute the Lord's Supper amongst us, and therefore our doing so could not be termed interference with the office of the clergy. I then described our simple way of administering this ordinance, and showed how little it resembles the ceremony which bears the same name in the Lutheran church. The court, however, would not agree with my statements. The president of the assembly declared that the Baptists, not being numbered amongst the sects tolerated in Prussia, they have no right to perform acts which, according to law, may only be undertaken by the ordained clergy. It was then decided that I must either pay a fine of five dollars or be imprisoned five days.—Preached in the evening at Schwegerau.

4 and 5.—Preached both these evenings at Bubainen. These meetings were well attended, and many left evidently much affected. Many persons here justify the hope that ere long they will be added to the number of those who have set their faces Zionward. I conversed with several young men, among whom were two captains, who already openly profess their attachment to Christ and his people.

7. Lord's day.— Preached twice at Schwegerau. The attendance was so large that the passages and staircase were thronged. At the close of the morning service a young captain came to me, and with much joy declared that he was now convinced that Jesus Christ died for him also, and that he wished to consecrate soul and body to his Saviour's service.

8.—Visited inquirers and other Christian friends at Schwegerau. Conversed with an excluded member who seemed to be truly penitent and humbled; the Spirit of the Lord has been working in his heart, and he has, I trust, now found true peace in believing. Conducted a service this evening, and many again assembled to listen to the word of life.

10.— Was visited by a captain, who told me that he had found mercy through Christ and wished to be received into the church. I was much pleased by his conversation. Preached in the evening at Tilsit.

11.— Conducted a church meeting at Culmen Jennen. Two of the brethren, having sinned publicly, were excluded. Other brethren were publicly exhorted. A Lithuanian girl who had applied for membership was examined by an interpreter. Her experience was very pleasing and satisfactory; she seems to be a well-furthered Christian, who by diligently searching the New Testament has become convinced of the necessity of immersion, and has now travelled twenty-

one miles to be buried with her Lord in baptism. As many of the members understood Lithuanian, they knew all she herself said, and cordially agreed to her reception into the church.

19.— Preached at Regnit; many persons from the surrounding villages were present, among these a gens d'armes.

20.— Returned to Tilsit. Met several persons on their way to the judicial court to declare their secession from the state church. The judge had a few days previously sent for them and warned them against the step which he had heard they were about to take, viz. that of joining a religious community unsanctioned by the law.

ARRACAN.

JOURNAL OF MR. KNAPP.

The journal gives a narrative of the second visit of Mr. Knapp to "Chetza's Village." For an account of the former see pp. 323-9, last vol.

Tour to Mee-Kyoung—First season of worship.

Mee-Kyoung (Chetza's Village), Dec. 25, 1851.—After more than half a month's unpleasant delay through inability to get a boat, I left home on the 19th inst. with five Burmans (three of them converts,) my two Kemee boys and one Bengali servant. Spent the Sabbath (21st) at a large village, most of whose inhabitants are Mussulmans of Bengali descent. Held a prayer meeting in a deserted kyoung, and preached the gospel of Christ to a large number of those who exalt Mohammed above Jesus. Held two long discussions with the head man, who is a Mussulman, endeavoring to show him the excellency of the gospel which offers salvation by *grace*. He granted that they could not fulfil the law as given by Mohammed, and therefore they had no hope unless God should grant grace, but seemed unwilling to trust in Jesus as the *only* Saviour. He was very kind to us.

On Tuesday, the 23d, we arrived at a large Kemee village, the residence of the uncles and the two little sisters of my Kemee boys. Was much amused to see their peculiar way of manifesting their affection for each other. Those little orphan girls are indeed objects of pity. Had my wife been spared we should probably have had them with us. Now their future is dark at best. We remained at this place twenty-four hours, and had good opportunity to converse with many and tell them of God and a Saviour.

The next day we called at a new village which Paiting and his blind father Chetza, with their seven wives and an unknown number of children, have made their home, having left Mee-Kyoung. I had a long talk with them, but fear there has been no improvement from last year. It seems that they had had a quarrel with Tetkau, which was the occasion of their removal.

Proceeded on our crooked, "winding way," calling at one or two small villages, and reached our bungalow to-day about noon. Many changes have occurred on this stream during the year. One village, within sight of my hut, has been scourged by the small pox, a most fearful disease with this wild people, and some twenty or thirty of its inhabitants swept into eternity. Many families have removed, from fear or other causes, and settled in other quarters. This, "Chetza's Village," is now reduced to four families, and I fear I shall find less opportunity for conversing with the people and learning the language than I did last year.

This evening had a meeting in my house; about twenty-five were present. I preached in Burman a discourse on the goodness of God in preserving us to meet again in this jungle, and his love in giving his Son to save us from sin and death. All listened attentively, and probably most of them could understand what was said. The Burman disciples severally engaged in prayer. Such seasons of prayer are refreshing to us, and I hope may be profitable to this people, who can be taught what prayer is only by example.

Discouragements—Preaching Christ.

27.—Have to-day engaged an assistant. S'pah, a professed disciple, a boy,

who was with us a year ago last rains, has promised to aid me while I remain here, and to go with me to Akyab. He now *talks* very well and appears hopeful; time will show how he will *act;* I hope he will be useful.—The old attachment to feasting and drinking is still manifest. A feast is now in progress but a few rods distant. A large crowd is now gathered, singing and dancing, but to-morrow (Sabbath) is to be their *great* day.

29.—Yesterday the feast much disturbed our services and the quiet of the whole day. A number who profess to be Christians joined in it, among whom was S'pah, just mentioned. After making the professions and promises he did on Saturday, he spent the whole Sabbath in the dance. He now says he is sorry and will do so no more. (?) Notwithstanding the disturbance, I preached twice to a number of listeners, making it my aim to set forth Christ as clearly as possible. The fact that many, both Burmans and Kemees, who know something of the true God, know almost nothing of the Saviour, has impressed me with the necessity of dwelling on this vital truth—Jesus, the Son of God, the Saviour of men. O, how much men need divine teaching that they may know Christ!

Jan. 1.—Favored with good health, and with such assistance as I can get, I hope soon to be able to preach in this wild language. Had a meeting this evening, at which, after reading and prayer in Burman, I endeavored to address twenty or more in Kemee. They listened to what was said, and assented that it was right and good, for it was what their fathers had told them. At the close of the meeting, as a large number of boys were present, I endeavored to show them the importance of knowing how to read, both in a worldly and a religious point of view. Some said, "It would be good to know how to read, but for Kemees it is better to know how to cut jungle." A number, however, have promised to go to Akyab, and a few have now commenced learning to read here.

4. Sunday.— Held two meetings to-day. A number of boys were present, to whom I endeavored to impart religious instruction. Most of the men are away, some to feasts, some hunting elephants, a very common sport in these parts. If an elephant is taken, its tusks of course find a ready market, and its meat, though very coarse, is much prized for food. I find many things to discourage me and try my faith, but I know God is able to accomplish great things and to him alone would I look.

Studies—Difficulties of the language—School.

7.—For some days I have been very busy in study. Every night finds me weary from an almost unbroken stretch of the mind during the whole day, yet happy in my work and happy because I can work. I have great difficulty in finding words to express definitely religious ideas. The people are to a great degree destitute of such ideas, and of course have no words to express them. It costs more labor to *find* and *define* the words than it would be to learn two such languages when fairly placed on the printed page. But time, with continued application, will overcome these difficulties. With my assistants (I have two boys some of the time,) I am some part of the day translating from the Burman, at others writing down words and sentences from their lips, at others engaged in general chit-chat. When men come in, I generally throw aside my pen and endeavor to converse with them. Sometimes I can get their attention and communicate to them bible truth to an encouraging degree, but the larger part are listless and depart as soon as they have gratified their eyes by gazing. At the cool of the day I usually take a walk to some of the little villages near by, find a brood of men, women and children, apparently cheerful and happy, hovering over a bamboo fire, smoking the bamboo pipe; in familiar talk under such circumstances I can pick up many words and phrases and constructions which I can get in no other way. Besides, I can often give them some ideas of God, of

creation, and of the Saviour, in which case I return to my home refreshed and encouraged.

Last week had a little school of seven boys, all seemingly interested and promising. Suddenly they all *graduated* and we have seen nothing of them for some days. I can find no cause for their leaving, unless it be some superstitious notion of their parents. This morning three more came in from a village a little up the river, and asked to be taught to read, saying they would go to Akyab. They have done well to-day and I hope they may continue.

Interesting visit—Face of the country—An avenue to Ava.

8.—To-day had an interesting visit with four young men from a neighboring village. In the course of conversation I asked them what the people of their village were doing! "Nothing." "Why?" "God once shook the whole land by an earthquake, therefore we do n't work to-day but keep it sacred." They also said that God at first created the earth and then two persons, a male and a female, from the dust, and from these two had all races sprung, both men *and beasts*. They seemed to apprehend the truth addressed to them, more readily than most of the Kemees. Were it not for that device of Satan, intemperance, I should have hope of soon seeing the seed sown spring up and bear fruit.

Toward evening, in my walk accompanied by two Kemee boys, I ascended a high hill whence I could see the surrounding hills and mountains, valleys and streams, with rice fields and villages in every direction, and was more than ever struck with the extreme brokenness of the whole face of the land. The prospect was altogether pleasing and enlivening. It would not be remarkably strange should future years reveal a second California or Australia in this part of the world. As the sun went down, a voice of wailing rose from the foot of the hill nearly under me, filling the ear with sadness. I inquired what it meant. "It is the voice of friends weeping for those who have been swept away by the small pox." O, thought I, could they be effectually pointed to the hopes of the gospel for consolation, then would their wailing cease and their hearts be filled with joy. But alas! no ray of hope beams upon their dark abodes.—At our meeting this evening about twenty were present. I addressed them with a good deal of pleasure and hope.

9.—Met a number of Kemees from far up this little branch, who say that it is only one or two days' journey from their home over into Burmah Proper, where are fields and gardens, cattle and horses abundant, and that a constant trade in clothing and cattle is carried on by a set of men who travel over the mountains. They also say that it is extremely cold and that hail is common in those mountain passes. If this is true, Ava, being in the same latitude, can be reached in a few days by this route, a fact which may hereafter be of no small importance.

A day with friends—Excursions—Application for baptism—False professors.

12.—Yesterday had rather a quiet Sabbath, with but few present. We however held our usual meetings and hope that some may have been profited. Just at night Mr. Tickell, who had come up on government business accompanied by his wife, made me a short call. To-day I have been down and spent a good part of the day with them on board their vessel. This is the first time I have met one who could speak a word of English since I left Akyab. My visit was a pleasing and profitable one. After leaving them I visited several villages near me, had some opportunity to converse with the people, and then returned with buoyant spirits to my jungle home.

16.—This evening took a small boat, ascended the river a few miles, and visited a village of considerable size, part of whose inhabitants are Kemees and part Koomees. They had just closed a great feast, the remains and effects of which were still disgustingly visible. After wandering about a short time, fell in with an old man who appeared rather intelli-

gent, and began to talk. Soon a dozen were gathered around. I succeeded beyond my hope in getting their attention. They listened to the great truths of the bible, which were repeated over and over in the most plain and simple language, with marked interest. In the end they said it was good and that they had never heard it before. Here I met the boys who came down last week and wished to learn to read. They have taken a vacation to attend the feast, and it is probable that I shall not get them again. Thus hopes are awakened and destroyed; how it will be in the end God only knows. None of these people seem to hold the same mind long at a time.

18. Sunday.— Preached twice, once in Burman and once in Kemee. In the evening near thirty were present. To-day one has asked baptism, a Khyen woman whose face is tattooed,* and who, having been a long time a slave in Burmah, has at length got her liberty and made the home of her old age among the Kemees. She heard the gospel last year, and has this year been almost a daily visitor. The Burman disciples with me have spent much time in explaining to her the way of life by Jesus Christ. She says she is a great sinner, but she wishes to put her sins all away and be Jesus Christ's disciple. I have no doubt of her sincerity, and have some hope that she is truly converted. One of my boatmen has also shown some evidence of seriousness.

19.—Have been much tried of late with the course of some who profess to be praying men. Yesterday a number went off and worked all day, and to-day they are idle; so it is often. When I talk to them they readily *assent to* the right, but seldom *do*. They are now preparing to go off to a feast to be gone a week. These feasts are the ruin of this people. According to their own statements, near a hundred dollars are spent at a single feast. The money and means spent in this way for the service of the devil, would more than amply support schools and the preaching of the gospel for the whole tribe, were it devoted with the same zeal to the service of God.

A rebuke of unbelief—The Koomees—First fruit among the Khyens.

22.—This morning the woman who asked baptism came in an humble, becoming manner, and sitting down near me said that her heart was very heavy and sad on account of sin. She wanted to be freed from all sin and to be a Christian; she did not want to go to hell. She was so affected that she could scarcely speak, and the tears trickled down her tattooed cheeks. "I am in a dark, wild-beast land," she said, "but I do n't want to live so. I want *light*. I want to put my trust in Jesus and to be his disciple. I want to be baptized immediately." My feelings were deeply moved, and my heart rejoiced at what I saw and heard, —the evidence that, though she lived in a very dark land, she had, through the divine mercy, found the "true light that shineth," and could see the way to heaven. I had a long talk with her, endeavoring to impart further light. My unbelief is rebuked; I must believe that God has given this fruit of the Kemee Mission. To His name be the praise.

We held our usual meeting this evening, at which this poor ignorant woman prayed in a few broken sentences. After meeting I found that one of my boatmen who was at first disposed to ridicule, was seriously reflecting, and feeling a deep sense of his sinfulness. I have endeavored to set before him and others Christ crucified and to point out plainly the way of life and of death. To-night I have urged him personally to make the choice. How it will be I must leave to God. Another boatman, who was with me last year, always listens attentively and assents to the truth of the Christian religion. He can probably be no longer called an idolater, but I fear he is not a Christian. I hope these men may yet both be brought humbly to the feet of Jesus.

* It will be remembered that it is the custom of the Khyens to tattoo the faces of their women.

24.—Many Koomees called on me, some of whom were very talkative, but I could understand little they said. They plainly differ from the Kemees in physical form, voice, manners, and slightly in dress. Should the Kemees receive the gospel, the Koomees will be likely to be brought in, for they are often mingled together in the same district and the same village. In numbers they are probably equal to the Kemees, and are rather more wild in their appearance.

25. Sunday.—After preaching I had the privilege of baptizing the Khyen woman, in the very place where last year I baptized *my boy*, as I call Moung Yuet. She gives such evidence of repentance and faith as satisfies all the Burman disciples with me; indeed, all the evidence that could be hoped for. She calmly trusts in Christ, and now rejoices in hope of the glory of God. This day's privilege rejoices my heart. I feel (if I may be allowed so to speak,) more than repaid for whatever of toil or sacrifice I have endured. Will not the friends of missions in America here recognize the Divine hand and give God thanks?

How marked are the dealings of Providence in this woman's history! Brought up a "wild Khyen," carried by a band of robbers into slavery, by which means she became familiar with the Burman language, liberated by some means and brought among this Kemee people, she now hears in the Burman tongue the glad tidings of salvation, believes and is saved! "Thus the wrath of man shall praise him." She is now probably from forty-five to fifty years of age, and has been ten years among the Kemees. I have given but a specimen in her own words of her views of self and sin and her desire to be a Christian. She seemed deeply humbled. I felt greatly solicitous for her welfare, for if truly converted she is a sheep among wolves, with no one to guide or point out her danger. May the Great Shepherd keep her! She is the first of the Khyen tribe ever baptized. That tribe numbers in this province over 14,000, and they are known to be numerous in Burmah. Who will give them the gospel?

In his letter accompanying the journal Mr. Knapp adds respecting this convert:—

Her deportment, up to the time we left, was most exemplary. She was regularly at our meetings and engaged in prayer of her own accord; was anxious to learn how to count the weeks so as to keep the Sabbath; seemed desirous to lead others, especially women, to Christ; and said she wished she could live within "one hour" or "one day" of the teacher, so that she could hear more of the gospel, for she wished to hear more,—it made her heart glad. When we left, she said she should pray every day for the teacher, that God would bless him and bring him back in health; and that she should put all her trust in Jesus. I felt sad to think that she and the other women here could have no "mamma" to lead them on and instruct them further than I could. Last year a number of women used often to come on Mrs. Knapp's account and talk a long time. Now they say they are sorry the "mamma" is dead, but seldom come near except to ask for needles or medicine.

Vices of the Kemees—Homeward journey—Superstitions.

I observed on this visit more than ever the folly of the Kemee feasts. Drunkenness, dancing and fighting, were the chief amusements for three days together,—Tetkau, and others who have professed Christianity, joining in the two former with great zest. Deceit appears to be one of the chief traits of the Kemees. Most of them will tell a most barefaced falsehood for the chance of getting a rupee. They are so much in the habit of lying to one another that they cannot believe the missionary's word. The best promises are made without hesitation, and as unhesitatingly broken.

A few boys had promised to accompany me to Akyab. We started on the 23d of February, and to my surprise ten boys crowded into my boat, making, with the boatmen, a cheerful company

of eighteen! On our way visited a number of villages for the purpose of more fully exploring my field. One I am disposed to notice particularly. It was a village of thirty or forty houses, surrounded by a bamboo palisade of sufficient height and strength to exclude tigers, situated on the banks of the broad, beautiful Koladon and central to a large district occupied by Kemees. I found the people more intelligent and attentive, and apparently more skilful and industrious, than the generality of their tribe. I spent twenty-four hours here, and found that most of the crowd that gathered around me, understood readily what I had to say, and appeared to listen with a desire to know. On the whole I was so well pleased that I think of making it one of my chief stations.

After passing the night I was quite amused to find that some one late in the evening had seen an eclipse of the moon —the moon then being a little past the first quarter! The leading men said that because there had been an eclipse they did not work that day. Being asked why, they replied, "The evil spirit bit the moon, and if we go out we fear the tigers will bite *us!*" An explanation that an eclipse could only happen at the full moon they seemed to apprehend, but could not believe, because they had just *seen* the eclipse at the quarter.

It had been my intention to ascend the Mohomine, another western branch. But two of my men having the ague, and being withal somewhat crowded, I gave it up, with the hope of making a second trip, and proceeded homeward preaching and distributing tracts wherever I conveniently could. We finally reached home on Tuesday, March 3d, having been absent near seven weeks. I am thankful to say that during my absence I have been favored with very good health, better than I have enjoyed before, since I left America.—Hot weather, with the cholera, coming on immediately, the idea of a second tour was abandoned.

MISCELLANY.

AMERICAN INDIAN MISSION ASSOCIATION.

The ninth Annual Report of this Society records the death of two female missionaries, Mrs. Lykins, daughter of the late Rev. Isaac McCoy, after nineteen years of missionary service,—she having been appointed, with her husband, by the Triennial Convention in 1822,—and Miss Osgood, after a service of seven years. One male and one female missionary were appointed during the last year. The Treasurer's Report shows the receipt of $15,811.91, and the expenditure of $14,975.74, leaving a cash balance of $836.17. The outstanding liabilities of the Board were reported as near $3,000. To meet these and to extend the missions of the society to the Indians of New Mexico and the tribes on the head waters of the Mississippi—fields of labor regarded as very promising and of immediate importance—will require not less than $20,000 to be raised in the current year.

The missions of the Association are among the Choctaws, Creeks, Weas Piankeshaws, Miamies and Putawatomies, classified and recapitulated as follows:—Missions 4; stations 6; outstations 8; missionaries and assistants 28; churches 21; baptisms the last year 126; pupils in schools 165; communicants over 1,300. Of these missions the most successful are among the Choctaws and Creeks. The Creek station of North Fork Town reports thirty-eight baptisms; and "few are left, in the immediate vicinity, who are not connected with the church, or members of families who are; all opposition

has ceased." Two Creeks and one colored man were ordained to the work of the ministry, making five native and two colored Baptist preachers in the station. Two or three new churches have been organized, and at the meeting of the association at Muskoke (including both Choctaw and Creek churches,) the number in attendance was estimated at 2,500. Among the other tribes the advancement is less marked, disease, prevalent intemperance, and other causes, tending greatly to discourage effort; but the schools are well attended and successful, and enough is accomplished to confirm the faith and strengthen the determination of those engaged in preaching and instruction. The Board were directed to memorialize the government of the United States with reference to the adoption of some efficient measures for preventing the introduction of spirituous liquors into the Indian Territory;— a consummation devoutly to be wished, but whether attainable in any degree adequate to the necessities of the case is unhappily doubtful.

AM. SEAMEN'S FRIEND SOCIETY.

The twenty-fourth Annual Report thus sums up the operations of this society for the year:—

"Eleven Seamen's chaplains and three Sailor missionaries in foreign ports, with three chaplains in our own; altogether, seventeen laborers, sustained wholly or in part by this society, and laboring among an aggregate of more than 170,000 seamen annually arriving at their several stations; and preaching the gospel statedly on the Sabbath, each to congregations numbering from fifty to five hundred seamen, and a larger number of wayfarers, strangers and natives; reaching thus every year fifty thousand sailors, composing these ever-changing congregations. What is more, and above all, we have found that God has set his seal to his word. In nearly every station there have been more or less hopeful conversions to Christ. In other cases conviction has reached the conscience; they have gone out wounded, probably to meet their Saviour on the sea. Many thousand bibles and testaments, and hundreds of thousands of pages of evangelical truth, in various languages, have been put afloat. His word cannot return void —it will accomplish the thing whereto it is sent; but the judgment day alone can reveal what triumphs it has accomplished. We have found also, co-laboring with us, and sustained by local societies in our own ports, twenty-seven ministers of the word, laboring among an aggregate of about 250,000 seamen annually arriving at these stations; and on our western waters, as auxiliaries, twenty-four ministers and thirty-two canal missionaries, laboring among the 250,000 boatmen and inland sailors of the great west.

"Here, too, as well as on the foreign field, God hath wrought with his servants, and honored his own gospel, and many have been the triumphs of his grace. In some of these Bethels have been revivals of considerable power and extent—in nearly all of them individual awakenings and conversions; but the sheaves from this seed sown upon the waters, and by the side of *all* waters, cannot *now* be gathered. We cannot number the converts; but we trust at the Judgment no inconsiderable host shall appear to crown the labors of the past year. Tens of thousands of bibles have been sent out from our own ports to Denmark, Sweden, Norway, France, Spain, Portugal and Italy; in short to the dwellers of almost every nation on the earth, that all may read the word in their own tongue wherein they were born."

The foreign chaplaincies of the society are at Rio Janeiro, Panama and Valparaiso, South America; at Honolulu, Lahaina and Hilo, Sandwich Islands; Canton and Shanghai, China; St. Helena; St. Thomas, W. I.; Havre and Bordeaux, France; Stockholm, Gottland and Gottenburg, Sweden; and at Copenhagen, Denmark. At these stations, as in our own ports, the gospel is preached and the bible distributed to seamen of all

nations. Spanish intolerance has closed Havana to this species of labor; residents of more than three months being obliged to *domiciliate*, which can only be done by swearing as a "good Catholic."

The receipts into the treasury, including a balance of $243 from the previous year, were $23,660.64; expenditures, $22,591.01.

METHODIST EPISCOPAL MISSIONS.

The thirty-third Annual Report of the Missionary Society of the Methodist Episcopal Church, embracing both domestic and foreign operations, presents the following general results, in respect to missions among our native population, among foreign immigrants and their descendants, and in Africa, China, Germany and South America.

Missionaries to our native population within the bounds of twenty-nine Annual Conferences, 426, with 328 local preachers, 23,264 members and 5,657 probationers. Missionaries to Germans, in fields estimated to contain a German population of 218,000—129; who report 6,981 members, 2,024 probationers and 5,279 Sabbath scholars. To the Swedes in New York city and in Iowa, two missionaries and two assistant missionaries. Number of members in New York not reported, most of the hearers being sailors and transient residents; in Iowa, 200 members. To Norwegians in Wisconsin, two missionaries. To the Welsh in Pittsburgh, Pa., one missionary, who reports sixty-one members, and one local preacher. To the French in New York city and in Detroit, Mich., two missionaries, appointed within the last year; they have labored thus far with encouraging effect. To these may be added twenty-four missionaries in Oregon and California, (classified in the report as *foreign* missionaries,) who report 1,009 church members, 368 probationers, and thirteen Sabbath schools with 560 scholars.

The missions in Africa are in Liberia and the Cape Palmas colony:—circuits, fourteen; missionaries, seven; number in society, 1,130; probationers, 127; local preachers, twenty; Sabbath schools, twenty, with 100 teachers and 731 scholars; day schools, eighteen, with 517 scholars.

The China mission is at Fuh Chau. There are four missionaries, one a physician; two arrived at the station during the last year, and one, the Rev. J. D. Collins, late superintendent of the mission, deceased during the same period. A school for boys with twenty, and a school for girls with ten, pupils have been carried on, and more recently a school for the instruction of both sexes indiscriminately has been undertaken. Preaching in two chapels and by the way-side, and the distribution of Scriptures and tracts, have chiefly occupied the mission, and a good attendance and increased attention to the word are observed.

The German mission numbers five missionaries, three "helpers" and four colporteurs, laboring in Bremen, Frankfort-on-the-Maine, Hamburg, Wurtemburg and Saxony. In Saxony and at Frankfort persecution has been suffered. There are reported 279 members, of whom 120 are distinguished as probationers;* and 918 Sabbath scholars. There were sold during the year 1,747 bibles, 2,783 testaments and 142 of the Psalms. Tracts to the amount of about 880,000 pages were distributed, and the "book concern" has disposed of 3,563 volumes and 2,780 pamphlets. The *Evangelist*, a religious journal, has 430 subscribers, besides 450 paid for by persons in America for their friends in Germany.

In South America, Rev. D. D. Lore superintends a mission at Buenos Ayres. As the native population have not been accessible, the Roman Catholic church being established by law, the mission concerns itself with Protestants resident in the country. A church has been founded which is self-supporting, and a centre of evangelical influence formed, ready to ra-

* The members at some of the stations are not classified and this number should probably be larger.

diate upon the Romish population whenever existing barriers shall be removed.

The Treasurer's report shows the receipt of $114,065.70, and the expenditure of $115,437.63.

LONDON MISSIONARY SOCIETY.

The fifty-eighth annual report, presented at the anniversary in May last, exhibits the receipts for the past year as £69,048 12s. 3d., and the expenditures as £72,830 11s. 6d., including collections and disbursements for relief of sufferers from the war in South Africa, for the widows and orphans of missionaries and other special objects. The directors notice the deaths of the Rev. J. J. Freeman, their late esteemed Home Secretary;—the venerable Dr. Philip, late superintendent, and Rev. Robert Hamilton, an active member for thirty-four years, of the mission in South Africa,—and three younger missionaries in Tahiti, Northern India and Berbice. Four missionaries have been sent to Polynesia, three to India and one to China, making the whole number of European missionaries supported by the society, 170, besides their wives and children. The missions are in Polynesia, the West Indies, South Africa, China and India.

Under the French dictatorship in Tahiti the missionaries are greatly embarrassed by the restrictions imposed on their labors. They are limited to certain localities, and the people are practically prohibited from rendering any voluntary assistance to their pastors. But the people are generally steadfast in resisting alike the frowns and the blandishments of popery, many youthful converts are added to the churches, and the unjust limitations upon the labor of missionaries have led to the ordination of four well-trained native pastors over churches inaccessible to the mission. In the Society and Hervey Isles the churches are prospered and blessed with a steady and gratifying increase. The Samoan or Navigators' Islands, which have been the theatre of war for three years, are now at peace, and the missionary work, which has been sadly interrupted, is renewed with encouraging auspices.

In the West Indies and British Guiana the work has advanced against discouraging circumstances. The poverty and suffering that afflict Jamaica have "cast down but not destroyed" the churches. New converts have been received, the congregations have continued to increase, and the piety of the people has in many cases been exemplified with peculiar beauty. In British Guiana, particularly at Demarara, the results of the year's labors are cheering. The recent emancipation of the people from heathenism and slavery exposes them to many temptations and the church is occasionally called to the painful exercise of discipline, but in general the disciples stand well, and there has been during the last year a considerable awakening among the people.

The war in South Africa has caused the mission much embarrassment. A large portion of the colonists, for reasons obvious on a view of their general disposition towards the natives, regard the missionaries with aversion and suspicion, and rumors to their prejudice and that of the people under their care have been in constant circulation. The defection of a portion of the Hottentots gave a color to the injurious charges with which all of them were indiscriminately assailed, but of the thirty-five mission stations only four have been broken up by the war. Their spiritual condition has been very uniformly good, the native disciples maintain a good profession, and the number of new converts, though it cannot be accurately stated, has been greater than in many former years.—No recent intelligence has been received from Madagascar. The reported death of the persecuting queen is not confirmed.

Four stations are occupied in China,—Hongkong, Canton, Amoy and Shanghai. To the churches at these stations converts have been added, the greatest increase being at Shanghai, where sixteen persons of the province of Foh-Kien,

having given satisfactory evidence of conversion, were admitted to a public profession. Three medical missionaries have been the means of doing good not only to the bodies but to the souls of men. The native pastors and helpers render efficient service, and Dr. Legge, at Hongkong, has a class of five students in preparation for the ministry.

In India the successes and encouragements, the difficulties and apprehensions, of different missions bear a very uniform character. The society's missions share abundantly in the increase which is given to reward those who sow, and in the hopes which the present state of that empire suggests. The churches have not only been enlarged in numbers, but the development of Christian character by their members is highly satisfactory, giving evidence that the work is radical and permanent.

AMERICAN BAPTIST MISSIONARY UNION.

DONATIONS.

RECEIVED IN AUGUST, 1852.

Maine.

Bangor, 1st ch., Royal Clarke tr., 100; Dexter, ch. and soc. 17; Wiscasset, John Sylvester 9;	126.00	
Penobscot For. Miss. Soc., J. C. White tr., a friend 1; Bangor, 2d. ch. 49; S. Sch., to sup. Chas. G. Porter and Deborah H. Porter in Assam Orph. Sch., 50;	100.00	
		226.00

New Hampshire.

Bow, two friends 3; Stratford, a friend 5; Swansea, Silas Parsons 250;	258.00	
State Convention, Milford Asso., Nashua and Nashville ch., to cons. John Webster L. M.,	100.00	
		358.00

Vermont.

Halifax, ch. 18; Bradleyvale, ch. 7;		25.00

Massachusetts.

Boston, Mrs. L. Clapp 1; Framingham, Abner Haven 5; Athol, Jared Crane 50 cts.; Shutesbury, ch., for Bur. Miss., 10; Watertown, Samuel Stickney 8;		24.50

Rhode Island.

East Greenwich, ch., mon. con. 4; Horace Vaughn 7;		11.00

Connecticut.

State Convention, W. Griswold tr., 56.42; Hartford, 1st. ch. 404.53; South ch., to cons. Henry R. Tryon, Henry P. Selden, Joseph W. White and Hezekiah Griswold, Jr., L. M. 450;	910.95	
Rockville, S. Sch., Thos. B. King tr.,	13.00	
		923.95

New York.

Troy, Sarah Burr, for Assam Orph. Sch., 25; Hoosick Falls, Mrs. P. D. Joslin 6.75; Mrs. P. Carter 2; Mrs. C. Cooper 1; Mrs. N. Herse 50 cts.; Mrs. M. Wallace 25 cts.; Mrs. L. Spencer 25 cts.; Miss J. Spencer 25 cts.; Springfield, Davis Cotes, to sup. a child of his name in Assam Orph. Sch., 25; Mrs. Polly Dean, to sup. William Dean in do., 25;		86.00

New Jersey.

Morristown, ch.		2.00

Pennsylvania.

Philadelphia, 11th ch. M. B. L. 25; Broad St. ch. Fem. For. Miss. Soc., Mrs. Mary Ann Miller tr., to cons. Rev. Washington Barnhurst, Mrs. Harriet S. Chaffee, Mrs. Ruth Barton, and Mrs. Mary R. Griffiths L. M., 400; Pittsburgh, Miss Anna L. Verner 3;	428.00	
Pittsburgh Asso., Mc Keesport, ch., mon. con. 15; Elizabethtown, F. Houghton 2; Mr. Pangburn and family 2.25; a friend 50 cts; Freeport, ch. 7.42; S. Sch 4; Uniontown, ch. 31; Peters Creek, ch. 25.51; Coll. at Asso. 20; to cons. Rev. Milton Sutton L. M., per Rev. J. F. Wilcox, agt.,	107.74	
		535.74

Michigan.

Edwardsburgh, Maternal Asso., to sup. Electa Knapp in Mrs. Brown's sch. at Sibsagor, 25; Adrian, ch., mon. con., 10; S. Sch., to sup. Sarah Wilcox in Assam Orph. Sch., 25; Kalamazoo, ch. and cong. 4.32;		64.32

Illinois.

Elgin, Mrs. Jane W. Barker, to cons. Mrs. Margaret Weston L. M., 100; Peoria, ch. 11;		111.00

Wisconsin.

Beloit ch., for Siam Miss., 8.15; Janesville, ch., for do., 8;		16.15
		$2,383.66

Legacy.

Estate of Joseph Fielding, late of the African Mission,		2,935.38
		$5,319.04

Total from April 1st. to Aug. 31st, $18,316.40.

BOXES OF CLOTHING, &C.

East Brookfield, Ms., Ladies' Benev. Asso., 1 box clothing, for Rev. F. Barker,	$32.21
Boston, Ms., Bowdoin Sq. Miss. Circle, 1 box clothing, for Mrs. S. S. Jones,	51.80
Providence, R. I., Mrs. Rebecca Wild, 1 package books, for Rev. S. J. Smith,	23.00
Philadelphia, Pa., 1st. ch., 2 boxes clothing, for Rev. J. Dawson,	128.00
Salem, N. J., clothing, (in box from 1st ch. Phila.,) for Rev. J. Dawson,	37.00

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